



Robert Earl of Essex, his Excellence Generall of y^e Army,
Employed for y^e defence of the Protestant Religion, y^e safety of his
Ma: Per^ton, & of y^e Parliament, y^e preseruation of y^e Lawes, Liberties, & Peace
of y^e Kingdome, & protection of his Ma: Subjects from violence & oppression.



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THE
HEARSE
OF THE
Renowned
THE
RIGHT HONOURABLE
ROBERT
EARLE OF ESSEX

and Ewe, Viscount Hereford, Lord Fer-
mers of Charlsey, Burester and Lovaine,
sometime Captaine Lord Generall
of the Armies raised for the de-
fence of King and Parliament.

As it was represented in a Sermon, preached in
the Abbey Church at Westminster, at the Magnificent
Solemnity of his Funeral, Octob. 22. 1646.

By RICHARD VINES.

Eccles 12.5. *Man goeth to his long home, and the mourners
goe about the streets.*

Published by Order of the House of Peeres.

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the Sun against Dunstans Church in Fleet-street. 1646.

БЕЗДАНИ

БАЙ РЕДАКТОР
СУБСКРИБЕР
ENGLISH HISTORICAL TRACTS

ЭНД ОФ

БЕЗДАНИ

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РОБЕРТ

БАЙ РЕДАКТОР

TO THE
RIGHT HONORABLE
The House of
PEERES
Assembled in
PARLIAMENT.

Right Honorable,

Have performed what service I
am able to the memory of the re-
nowned Lord, deceased, And to
the Commands of that Right Ho-
nor able and Noble Triumvirate which gave
being to this Sermon. And to your Lordships
by whose Order I have adventured upon this

The Epistle Dedicatory.

Publication: All men (except such whose either morosity or malignity doth account vetera in laude, præsentia in fastidio) must acknowledge the worth, the valour, the faithfulness which lie under the Robes you weare, and that it is not a meere borrowed Opinion which makes you Honorable, but the reflection or rebounding back of that upon you, which went first out from you: But this Sermon will teach you, that Titles of Honour are written in dust, and that Princes and great men must fall, their very Monuments are mortall, and will in time be found as Archimedes his Tomb (by Cicero) in vepretis, over-growne with Thorns and Bryers; and that light of memory which shines after your Sun-set, is but like the Moon which wanes also by degrees: No glory that's woven in the finest Tapestry of this world but will lose colour, decay, and perish, but saving grace and the knowledge of Jesus Christ is *utrumque in ævo a possession*.

The Epistle Dedicatory.

possession for eternity, your zealous agency for
the Church and State will carry you as far to-
wards Immortality as any other Chariot in
this world. Its as much as nothing when one
can say no more of a man then is said of some
great ones, that they reigned and died. The Gen. 36.33.
Lord give you hearts actuated with zeal for
God, together with a right temperament of
counsels, knowing that you are over a people
who (as Tacitus saith) nec tota servitutem
pati possunt nec totam libertatem, and if
your fall do come before you see, or reap the
fruit of your labours: The Lord make you
such as may take comfort with you, and leave
Honour behinde you, so prayeth

Your Lordships most humble and
unworthy servant, in and for

Jesus Christ,

RICHARD VINES.

Die Veneris 23. Octob. 1646.

Ordered by the Lords in Parliament assem-
bled, That this House gives thanks to Ma-
ster *Vines* for the great pains by him taken
yesterday in the Sermon hee preached at the
solemnization of the Funerall of the Earle of
Essex, deceased: And hee is hereby desired to
Print and Publish the same, which is not to be
Printed by any but by Authority under his own
hand.

Jo. Browne Cleric. Parliamentorum.

I appoint *Abel Roper* to print this Sermon.

Richard Vines.



A

SERMON

PREACHED
At the Solemnization of
the Funerall of the Right Hono-
rable ROBERT Earle
of ESSEX, &c.

Right Honorable, &c.

APPARES that Lot sent forth to attach a particular man, *Josb. 7.16.* did move *gradatim*, and by steps, taking first the Tribe, then the Family, then the House, and at last the Man; after which manner of progression, though at fewer steps, *Jonathan* was also taken, *1 Sam. 14.42.* So doe the tracks or *vestigia* ap-
pearing

B

pearing to your eye, lead you at two or three removes to the most sad occasion of this extraordinary and magnificent solemnity. The Escutcheons which are the *Index of the Family* do speak first, and tell the name of that honourable Family which this *Lot hath taken*. And this sable field of men, charged with a stately Herse, honoured with so great a confluence of names and titles of honour granted either by the Sword or Gowne, whether Honourable, Worshipfull, or Reverend; and that in this place, where the *Dij majorum gentium* have their Shrines, where the *Lions of England* have usually put off their *exuvias*, and where Majestie and highnesse have laid up what of Mortality they had, doth proclame him to bee some Prince, or great name of that Family; *whom the Lot hath taken.*

But then the Military Equipage, the mourning Drumme, the broken Launce, the *insignia* and Instruments of Warre reverled, and in a mournfull posture; The Truncheon in a dead hand, doe speake the very man. It is *Jonathan that is taken*. And shall *Jonathan* dye that hath wrought so great salvation in *Israel*? It is (alas) too late to say, shall *Jonathan* dye, This *Jonathan* cannot be rescued by the love of *Israel*; therefore I must sadly lay the Scene in one that is already fallen: for do not yee know that there is a Prince and a great man fallen this day in *Israel*?

1 Sam. 14. 45.

2 SAM.



2 S A M. 3. 38.

Know yee not that there is a Prince, and a great man fallen this day in Israel?

HIS Text presents you with the Herte of *Abner*; a Prince and a great man fallen in *Israel*: This day presents you with a paralell Herte of a Prince, and a great man fallen in *England*; both of them magnificently attended with the drooping statelinenesse of publike and universall lamentation.

That I may set up some lights about the Herte of *Abner*, you may please to call to minde:

1. His Office.
2. His Project.
3. His Fall.
4. His Funerall.

1. His Office was Captaine of the Host, or *style novo*, Lord Generall of the Forces of *Israel*; it was not so much because he toucht King *Saul* in bloud, being Cousin-Germane, as in respect of this high command, that he is called, *A Prince, and a great man.*

2. His Project which he had upon the Anvile now at his death, was the reducement of all *Israel* unto the Scepter of *David*; herein his Project concurr'd with Gods; but took rise in him; from

an ill or suspiciois ground. *Ishbosbeth* doth but question him for familiar usage of a Concubine of *Sayls* (which if true, was in those times accounted a kinde of *Crimen Majeſtatis*) and this heats his bloud, *for great Instruments will not beare a checke*) and thereupon his Stomack brings him off to *David*. *God useth the sins and great Spirits, or animosities, of great men (though they be not carried by Conscience) to bring to birth his owne purposes and promises made to his Davids.*

3. His Fall ; which was by the hand of pretended revenge, but reall emulation ; the spirit of *Cæſar* and *Pompey* was in *Joab*, before it was in them : He could not abide a corrivall or e-quall. Let great Commanders looke to this ; Ambition is a Planet that must have a whole Orbe to it ſelfe, and is impatient of Conſort.

4. His Funerall ; and that was ſolemne and honourable in *Hebron* ; now the royll City, and formerly the Sepulchrall of *Abraham*, *Isaac*, &c. At which, *David* was chiefe mourner, for hee followed the Bed or Herſe, verſe 31. and hee was the *Oratour* that made the ſpeech of Lamentation ; as he had before done for *Saul* and *Jonathan*, 2 *Sam.* 1.19.

Now for the Herſe before you, let us ſee how farre it paralells with this in the Text.

1. The Prince or great man fallen this day in *England* was Captaine Lord *Generall* of the Host of *England*. There is agreement in the Office and Title ; the Text could not be proper to any fallen

fallen under our Meridian unto this day: but unto this new star created by the Parliament, and arising in this Horizon, about July 1642. and now eclipsed or fallen.

2. His project is written in a copy fairer then the originall, and goes farre beyond that of *Abner*. The reducement of dividid *Israel* into one hive is some-what alike in both. But here is no effeminate spark that raiseth the spirit of this great man into a flame; no such cause of his engagement, but the deface of those pupill twinnes, the two bleeding sisters ready to dye in each the others bosome, the *liberty* and *property* of the Subjects of *England*.

3. His fall is cleere of the disaster in *Abners* story; he falls not by the hand of some unworthy and villainous deserter of him, made bold by his vanquishment or flight, as *Pompey* did; nor by the just fury of an oppressed Senate as *Cesar* did; nor by the arts and stratagems of a treacherous death as *Abner* did; *The hand of Joab* is not in all this; but by an *Euthanasie* (which *Augustus* wisht for) a faire death. Hee dyed in peace.

4. His Funerall for the state of it certainly over-matches the patterne. Here are the two Houses of Parliament, the map of all England in two globes, powring out their sorrowes, and paying their kisses of Honourable farewell to his tutelar sword.

The Princes of the Land that quarter with him

in honour and in bloud, do quarter with his herse
this day in blacke and mourning.

The flowre of the renowned City of *London*
(farre surpassing the meanness of *Abners Hebron*)
doe traile their teares after his Herse, and are
come to put upon him their *civicam coronam*, their
civicall crowne of Honour, *propter servatos cives*
for their saved Citizens.

The reverend Judges and the Worthies of that
gowne, doe present the mourning teares of the
lawes that pay this tribute for their freedome
from all Antinomian prerogative.

The honourable souldiery, those great names
which while they wore his Orenge in the field,
could have daunted death it selfe, doe now in
change of colour weepe over him (and what mar-
ble weepes not in such change of weather?) *David*
that could take a lion by the beard, yet weepes at
the Herse of *Abner*.

The gowne also hath its ranke with the sword
in this great Army of mourners. The Assembly
of Divines whose prayers hee sometimes valued
and requested, neede not be distreined for their
contributions of teares & grief, they must wrap
up in a cloth, and lay up behind the Ephod this
Goliah-conquering sword in memory of a very
cordiall and noble Patron.

Lastly, what should I say of those starres
that come not into any constellation. I meane
persons of quality not within the rankes, yet
within the line of this Lamentation, together with
that infinite multitude of all sorts, from Ce-
dars

dars to the hyfop, that doe not onely come to fill their eyes, but to empty them? I must conclude, to say as the cryer of the *Ludi seculares* at Rome, (which were but once in a hundred yeares.) *Come and see that which ye never saw before, nor shall ever see againe.*

Phn. 1.7. c. 28.

If yet it be replied that *Abners* Funerall hath one point or two of State above us, *David a mouruer*, *David an oratour*, I say but this; The teares of *David* were at this time in great part Compurgators of that suspicion which he might lye under; of having a finger in that wherein *Joab* had his hand, which kinds of teares we have not, nor could wish to have, though *David*s; only in the orator, *David*, that made the speech wee are exceeded; and I am glad that such a State as this is inferiour and deficient in nothing, but that wherein my poore service lies.

By this unparallelling parallell, you may easilly see that my discourse will be divided between two noble Generalls: and first let us come to the Text, wherein *David* speakes something of the dead, and something to the living.

Of the dead. That a Prince and great man is fallen this day in Israel.

To the living. *Know yee not.* It concernes you to know, or I would have you take notice both of it, and that I am weake this day, though anointed King, and that the sonnes of *Zeruiah* are too hard for me, so that I cannot execute justice at present upon the bloody hand that hath given us this stroke.

*Vatablus in
Annot.*

Concer-

Concerning that which is spoken of the dead, therein you shall finde the reason or spring of the teares of this lamentation. *A Prince and a great man fallen, and fallen, this day in Israel.* This day in *Israel* hath the Emphasis in it. In this nick of time wherein *Israel* was upon the point of reducement by the agency and usefull contributions of this great man, who seemed to be the only Pilot that could have put the ship into quiet harbour, or at least a very great steers-man in the worke. This day is hee fallen, and so *Israel*, if not more alienated by his fall, yet remained in distraction and unsettlement: and *this day* wherein I cannot give them just separation, if they should demand it of mee; if any shall deny that there is any accent or emphasis in the word *this day in Israel*, doe but borrow the reflexion of light from the story, & that will cleare it.

I shall not crumble that I have to say into literall & syllabicall minutis, least I be of their number: *qui verborum minutis rerum frangunt pondera*, but will draw up the matter into this theath or head;

Gellius.
Dott: me find out, tell
The fall of a Prince and a great man in the time of his agency and usefulness for the settlement of the distractions of *Israel*, is just reason of a sad and solemn lamentation.

This point I will open by parts, and those words. *Know yee not*, shall bring up the uses of it, in the rear.

I. The subject of this lamentation is a Prince and a great man.

Prince

Prince, to our English ears, sounds the first masculine braueh or surde shooting from the stem of Majestie. But the Scripture, which speaks no Treason, gives this title to Captains in War, and generally to men ~~in Army~~, in headship or power, ^{1 Sam. 25. 4.} ^{2 Kings 9. 5.} whether Military or Senatorian; yea, though a minibe but the fore-man of his rank ~~in Army~~.

Great man is a note of some singular eminencie above the ordinary trees of the wood, and is a title given even to a *Nabal* that hath three thousand sheep and a thousand goats; which is the meanest rank of greatness ~~in Army~~.

But where a *great man* is added to a *Prince*, it may well import as much as *magnificent*, a man of powerful interest, great valour, honourable achievements, noble activity in his place. *Magnific* is an addition or hatchment by which *Alexander*, *Pompey*, *Carolean*, &c. have been firnamed, for their great services or exploits. See that a man by his birth, or place he is set in, is *Princeps*; but by his influence and beams of worth, raying from him upon the sublunary Commons, he is *Magnus*. It is an excellent conjunction, a *Prince* and *great man*. According to style of honour with us, a man may be noble by birth, descent, or blood. And though I be none of the new *Switzers*, that could with Princs Canton'd into the common level; yet I may put you in minde that *Antiquity of Race* is but a Mose of Time growing upon the back of Worth or Virtue. And if a man carry

*Cap. de Nobi-
tate.*

not the primigenial vertue with him, which first made his Race noble, he is but a flower by change of soil degenerated into a weed, as having nothing in him but the wax or matter, without the form and stamp of Noblenesse. And you know also that Nobility is often times the creature of a Prince his fancy ; which when there is no intrinsical worth to be the supporter of it, is (as *Charron* saith) but Nobility by Parchment. Its a brave confociation, when the goodness and activity that makes you great, is as high as the place which makes you Princes : for if that crazy fancy take a man, which possest some great ones ; they would be called Gods, and personate an ostentation of greatness above men ; it may bewray pride and madnesse ; but can never so far deceive the sense of underlings, but that they will say as the Cobler did to *Caligula*, in that state and humour, That he was ~~un homme de peu de sens~~, a great *Dotard*. It is the acting of your power and place, which makes you great. I cannot teach you to be Princes, *Fortuitum est* ; but I can tell you how to be great men : not great in the glasse which Parasitical flattery holds before you, but indeed ; and that is thus : Fill the sphere of your activity, the Church and State, the Town or Countrey, with the powerful and benign influences that flow from intrinsical worth : make the times the better for you : Constrain by your example your inferiours to know

know God, and reform their Families. Let not Profaneness hide it self under the wing of your patronage, nor lessen it self by the greatness of your examples. Impartial and speedy Justice, with sweet refreshing Mercy, will make you great men in the Commonwealth ; Zeal and Sincerity for God and his House, will make you great men in the Church. He that will be a great man, must draw his lines to the center of publike good : private ends never make a great man.

2. The subject of this Lamentation is, *one Prince, one great man.* Yee are called (as some interpret the word,) *the Corners of the people, the Shields, the Gods, the Saviours, the Shepherds of the people, the Ministers of God for Good, Benefactors, &c.* Now the fall of one great Tree makes a great gappe in the hedge ; the Eclipse of one of the greater ruling Luminaries benights the world. Our Lives, Liberties, &c. are all bound up in you : wee poore men steale into our Graves, with no greater noyse than can be made by a branch of Rosemary, or a blacke Riband : No body takes notice of the Gloeworme, that goes out in the hedge bottome : No Comet or Prodigie, or Earthquake tolls us the knell of our departure ; but one of you is carried forth by the teares of all ISRAEL, provided that you bee what your Names import, publick men, common Sanctuaries of the oppressed, Cities of Refuge,

^{1 Sam. 14.38.}
Judg. 20.2.

fuge, Altars of protection ; for otherwise you may bee such as that your death would bee more worth than your lives, and then, though you may bee able to put Men into blacke, you cannot put them into mourning : Your Death cannot bee worth a Teare, when your lives are not worth a prayer.

3. The subject of this Lamentation is, a Prince and *A great man fallen*. Death is a fall from every thing but grace : some doe fall from a higher Scaffold ; great men fall divers stories, from Honour, Riches, Offices ; others from the surface of a level ground, having nothing to fall from but naked life. Saints die : the gods do fall : I need not stand to prove it, there is not one of you great men, but shall be the proof of this Point shortly. The Law of Death runnes thus : All Honours, Titles, &c. to the contrary, in any wise notwithstanding : and there is no Prerogative to check this Law. I will not garnish this Deaths-head with fine fragments of Poetry, and such stuff : nor would I at all set it before you as a standing dish, were I not surrounded with so great a Corona of Princes and great men : and haply some of you may be of *Lewis the Eleventh* his minde, that charged all about him that they should not name the terrible word *Death* ; which yet you must hear of ; for it is the way of all the earth ; the house of all the living ; your long

long house, or house of perpetuity : of which
it is said, Job 3. 14. Kings, Counsellours, Prin-
ces, small and great, are there ; and their
bones are dryyed ; their bonts and skeletons
have no inscription or Titles of Honour re-
mainning on them.

1 Kings 2. 4.
Job 30. 23.

Lucian neey :

The way to this house of all the living, is
(as one saith) *sanguinea*, or *laetitia* ; the *bloody*
or the *milkie* ; that is, the common, natural, or
usual way. The former is troden by great men : the
Prince in my Text was sent home this way ;
and so was the first man in the world that di-
ed. The Sword hangs in a hair over the heads
of great ones, who are often cut off by the
hand of emulation and animosity. That
Slaughter-house of ROME (where it hath
been practised by the Popes themselves, who
(as one of them said) do rather succeed Ro-
mulus, making his way by blood, then Peter)
hath sent out cruel Emisflaries to cut off famous
men by a meritorious knife. How happily may
you the Worthies of our *Israel* call to minde
the goodnesse of that great God, who hath
bound the hands of such assasinating blood-
suckers from executing their fury upon you,
all this while, that you by renowned industry
and zeal, have given provocations to *Rome* and
Hell.

Adrian the
fourth. A.D.
and Monum.

The Common way is troden by you great
C 3 ones

Psal. 82.7.

ones too : for ye gods do die, and ye Princes shall fall *like other men*. If you run your Genealogies high enough, you will finde your selves but as other men, in the *fretum* or *narrow sea* of Mankinde that divided the two Ocean worlds, the *Ark of Noah* : and thence if ye hold your way upward, you will be found the sons of *Adamah*, common dust : And you that are the highest dust, raised by a puff of winde of Honour above other men, are laid, like the small dust, with one drop of rain. There is a great *Arbiter* of all things, that can thunder the proud Emperour under his bed, and write the great King at three or four words into trembling : That can send a Fly to fetch the Triple Crown before his Tribunal, and make a hair, or the kernel of a Raisin, as mortal as *Goliab* his spear : That can unspeak the whole world into nothing, and blowe down a great bubble with an easie breath : That by drawing one nail, can throw down the statelyest building, and undresse your souls by unpinning one pin. If he take the Bridle off the head of that fire that's in you, it presently burns you up, by a Fever. If he let loose the water, it drowns you, by a Dropsie. If he lay his hand upon your mouth, he takes away the airy difference between sleep and death. He saith to *Moses*, *Go up and die* : and it follows afterward, *Moses*.

Adrian the
fourth. A.D.
and Monum.

ses my servant is dead. Every man hath a day which is called *His day* : and death never makes return. *Non est inventus in balvo nostra.* 1 Sam. 26. 10.

4. The subject of this Lamentation is a Prince and a great man fallen in the time of his agency and usefulness for the settlement of the distractions of *Israel*. The key of the story unlocks the sense of these words, *This day in Israel*. It was a time that the promise of God to *David* was at the birth, and the Midwifery of *Abner* was offered. Let *Abner* otherwise be what he will for a man. *God may use an Egyptian midwife to bring forth the childe of an Israelite.* But this great man falls in the very nick of time, before the good issue of his designs. Let me point out this Observation to you:

Its not unusual, that great builders catch a fall when they are upon the scaffald about their work.

Oh how it amazeth the faith of Gods people, when the star that led them out of their own Countrey, goes out of sight before it have brought them to their journeys end. That youngling world of Reformation in *Luthers* time, had a sore temptation, when it must see the fall (as I may say) of the Electour of *Saxony* and others that were pillars of hope. *Moses* must live no longer then to bring *Israel* into the plains of

of *Mosib* : himself is allowed but a prospect of that he hoped to have enjoyed, and to have brought *Israel* into. We are not without presidents : our eyes have seen some of our greater lights eclipsed, *pleno Orbe*, when they have been at their Full. The great God that hides his Counsels, knowes his Works from the beginning to the end : and he takes off such Instruments that he may shew that he doth not *need*, is not *tiesd* to any tool : for he made the great world without any. When he saith, *Faciamus*, he speaks to himself alone ; not to himself and man. Thus he makes way for some other Providence to come upon the Stage, and brings about his Work by a more crooked Instrument, which we imagined should be done by a strait one. So *Israel* is speedily reduced to *David*, though *Abner* fall. Or he humbles his people just before his promises take effect ; and first strikes them dumb before he open their mouthes in a *Benedicite* ; that the lowlinesse of his handmaidens may break forth into a *Magnificat* ; or the time is not yet come that *Israel* is to be brought out of *Egypt* ; and therefore though *Moses* begin to rescue the *Israelites*, and slay the *Egyptian*, yet he must flee for it, and be hidden for Fourty yeers. Or else he pulls the stool of our confidence from under us, because we sit down upon it ; or else pulls up

up the slice of some judgements which have been
yet binder'd by some *Lat.* or great man; or what-
soever it be. We see that God writes the Names
of our best and greatest men in the shell, and takes
them away by a kind of Ostracisme. All the help,
hope, and comfort is, that God hath al instruments
eminently in himselfe, and can raise up a *Joshua*
in stead of *Moses*. Wherefore if his Disciples can-
not cast out the evill spirit, let us come to him-
selfe, and make our selves as sure of his Word by
faith, as he is sure of his Word by promise; for
though *Joseph* die in *Egypt*, yet he layes his bones
at *Shake*, that God will surely visit his *Israel*, *Gen.*
46. ver. 23.

5. All this that hath been said, a Prince, a great
man fallen at such a time, *a just reason of sadness and for-
lenging lamentation*; and therefore *David* and *Israel*
is in this mourning posture: such a man whose
influence had a large circumference or sphere
while he lived, is followed by an honour and sor-
row of the same compass, when he dyes: You
Princes and great men; death will tell what the
world thought of you; while you live (it may be)
Sycophants and flatterers lay their *egges* in your
earns, and hatch monstrous opinions in you of your
greatnesse. Such rookes usually build in the highest
Trees; and on the other side, envy and detraction
may breathe upon the glasse of your reputation,
that it shall not (while you live) report so cleare
an Image of you, but death will make thorow-lights
in you; that you shall be seen on both sides; sor-
rowes will not, cannot be tongue-tyed; you will

then begin to reap your due. Then the world breakes out into these expressions; He was a brave man, He was a great Courtier that could not be bribed with a white Staffe, to be of counsell to subvert the freedomes of his Countrey; He was a Capraine that could draw a line, but not to the ignoble center of his private ends; He was a Justice that would scatter the drunkards from their Ale-bench, and did not understand the language of a bottle or a basket; He was a *Nebemiah*, whose kindnesses were great which he shewed to the House of God, and the Offices thereof; He was a Minister that could not only thunder in his Doctrine, but lighten in his Life; He was a *Papist* (a great Lawyer) but he would not defend Imperial and arbitrary exorbitancies, though he dyed for it; He was a man that appeared and stood for the truth, and for God in the worst times, when the *Summer birds* were hidden in their hollow Trees; He was a man firm and fixed, and studied not the neutrall art of putting off the cap to one, and making a leg to another. And is not this a brave Echo, are not such men worthy of the Honourable teares of Israel? or else Israel hath reason to mourne for the sensellessesse and stupiditie of their owne hearts. And for the State and Honour of mourning, it is an aheient solemnity credited by time, and great examples, yea, and almost the common sense of mankinde. For both Egyptians and Israelites concurre in weeping for *Jacob*, whose Exequies were performed in great Equipage when he was carried out of Egypt; & not to instance

in

in more examples, its said of *Menachiah*, that al *Judah*,
& inhabitants of *Jerusalem*, did him honour at his ^{2 Chro. 32. 33.} death, and laid him up in the highest Cell of the
Sepulchers of *David* sons; such is the conyngive
Majesty of goodnessse, that this Idolatrous-hearted
people follow their great Reformer to his grave
with honour. In *Waing* doth *Bellarmine* goe about ^{De purgat. lib.}
to prove out of these solemnities, that they are done
ad juvandas animas. Wee find no Law of sacri-
fices for the dead, these expressions are but civil
indexes of honourable sorrowes: a debt owing to
Worthies while they liv'd, and the remainder paid
at their death: Like the after-beames of the Sun,
which follow him to his bed; and we were unwor-
thy heires of their famous acts, if one of their own
goods we could not allow them answerable inter-
ment: and if any *Cynickey* in his morosity shall
say, that it matters not, *hunc in sublimi pa-*
rescat. Let him enjoy a Philosophicall rotting in
what ditch he pleases we know there is the buriall
of an *Asse*, the graves of the common people,
which is something above that, and higher yet,
there is a buriall in the *City of David*, but not in
the Sepulchers of the Kings, and amongst the Se-
pulchers of the Kings: There are lower and higher
Cells, Honour will follow after worth and merit
even into its grave, We doe not lay up the car-
kasse of every *Cole ship* with that respect as that
of *Drakes* was, though confessedly the one must
rot, as well as the other. ^{not so word of iud-}
^{judicis} So much for the opening of the point: Now I
come to the words, *Doest thou know*, by their hand
D 2

to serve in the uses of this point :

1. **Know ye not, You Princes and great men that**
ye must fall;

2. **Know ye not, You lower Shrubs ; that these**
Cedars must fall.

For you that are Princes and great men, I may
say of you, as *Xerxes* weeping said of his vast army,
within these few lustres of yeares, there shall not
be one of you standing, but all fallen; and let me
set this deaths-head before you: For I have no other
dish, nor am I likely ever to entertaine such a
Table-full of so great guests while I live againe ;
let it therefore

First, Humble you, and give me leave to follow
the chariot of your greatnessse, with *uppon dispensation*,
remember that you must fall. Greatnesse hath need
of some correctives. You are such Pictures, that if
one stand of the one side of you *Thou art Gods* ; but
if he looke upon you on the other side, *Thou art*
men ; and must dye *like men* : this takes you one
step lower; nay, wee may goe lower yet. For
man being in honour without understanding is
like the beasts that perish. Wee are all proud ;
pride is the shirt of the soule, which it puts off
last when it shifts : And every rising ground of
authority or power, makes us rise in thoughts. The
very bramble, if it get a smatch of authoritie, will
be talking of his shadow. Oh that you had the
meekenesse of that *Moses*, whose face did shine,
but he knew not that (I speake this by allusion)
the skinne of his face did shine. I would that but
every tenth, thought, of your rising was accom-
pani-

panied with one thought of your falling: And yet you have more reason to have death in your eyes then other men, because the Venetian Glasses and China mettall of your fine, and tender bodies, wil not abide so great a stroke as other earthen Pots of courser mettall; I will not offer to you those complements with death, whereof wee read good store, in use among great men; as the boy that cry'd, *Memento se mortalem*; or that, of presenting severall sorts of Marble to the Emperour upon his Coronation day, that hee might then chuse which he would have for his Tombe, &c. But let me preesse the sense of your falling condition to humble you. I doe not meane by humilitie a morall familiaritie or curtesie toward those of lower ranke, which yet is a gracefull condescency of Greatnesse: But I meane, a stooping to the reprooves of the Word of God, brought unto you by the Ministers thereof, who are but earthen vessels like your selves: Submit your cheeke to reprooves, for your owne sinnes and of your families. Let not your owne iniquities take sanctuary in your greatnessse; Frowne not your Chaplaines into a meale-mouth'd basenesse, so that they dare no more make a darke or oblique reflexion upon your darling sinnes, then take a Beare by the tooth. If you will bleed out your ill blood, you must pull off your Velvet sleeve and let the arme be bare to the poynt of the knife: Keepe no State against God, though he speake thunder and lightning by the mouth of dust like your selves. A man never makes worse use of his greatnessse, then

by it to cast a muzzle over the mouth of sound and searching reproofes. And it is a just judgement of God upon such men, that they should have Prophets, that will say to *Ahab, Go up and prosper.*

Secondly, Quicken you to activitie in your places while you live, that you may serve your generation according to the will of God before you dye, and see corruption; otherwise, you are but blind lights in golden Candlesticks: You are in great debt, both to the Church and Commonwealth, they have trusted you with all they have, and your bond is good; but yet be not offended if they call hard upon you to pay your debts, for you are mortall men, and we know not what Heires or Executors you may leave behind you. The Creditor is oftentimes broken in the Debtors death, Get death into your minds, and it will put life into your Actions; what you found made of poore Briske, leave in stately Marble, and be not like many, who while they are rising, appeare very active and stirring men; but when they are up, do freeze into a bentinamed flownesse, like Bells that strike thicke when they are rising, and afterwards when they are at full pitch, are set; put your selves on with this spurre, I must shortly dye: How should I live fruitfully? The night will come, how should I labour while it is day? I wish well to things that are good: but (*Bene cogitare est bene summiare*) a good thinker is but a good dreamer; nothing more fads and duls the heart when one comes to dye, than has negle~~ct~~ of such opportunities which Gods prouidence

dence, or his owne place have put into his hand of receiving and doing good. Nor is there a sharper corrosive, than the reflection upon those daies and times that have passed over him, *Male, alioquin, nihil, agemus.* The highest Hills are the barrenest ground, and I would, that saying did not so truly square to Great Ones, (that is) that the goodliest Trees, as Cedars, &c. do either beare none, or the worst Fruit. Great parts and abilities without exercise and putting forth, are but secret and unknowne Mines of Silver and Gold, which lye hid in an unfruitfull and unprofitable soyle. And therefore, you the Great and Noble Worthies, in whose hands are the Publike Faith, the Publike Mercy, the Publike Justice, and the Publike Peace; be good, and (let your goodnessse make you) quicke dispensers of what you have in Stewardship, because the time is short, and the word *redderacionem* may be given suddenly, looke upon us as mortall men, who shall not live long to receive, and upon your selves, who shall not live long to give the fruits of your hands. And because the Occasion invites me, let me propound an object to your charitable justice, that is, the relife of those great sufferers who have been great doers, I meane the first adventurers with this great Commander, when he first cut through the Alpes. As for the great and doubtfull matters that are under your hand, I would not be thought so rash, as to wish you to precipitate: A Pilot among shelves and rocks may be too quick, *A cunctator* sometime saved the Common-wealth; only thus I may pray, that when the Haven lies faire

faire before you, and is without barre, you may *for-
siter occupare*, set in shifly, lest new waves, railed by
crosse winds, carry you backe into the Maine
againe.

3. Arme you against your fall, that the day
thereof may be to you (as the passion-day of the
Martyres was called) the birth-day of Eternity.
Nequaquam morte mortemini, was the inlet of our
sin and misery, and keepes the doore open to sin
still; The Epicure hath his Armour against death:
a senselesse consideration of it, as of a nothing, or a
not-being. The great Spirit hath his Armour too;
A contempt of death out of principles of Valour
and Honour; but neither of these Armours can
keep the Arrow from the quick; There is a terri-
ble clause in the Statute of dying, *And after that
the judgement*. Nor yet will I go about to arme you
with this meditation, that we shall have a shorter
journey from death to life againe, than we had from
not being, unto life, or that which is cited by Ge-
rard out of *Luther*, that all the time that hath
run, or shal run out from the beginning, to the end,
shall seeme to *Adam* when he riseth againe, but
tanquam somni unius horae, as the sleep of the body for
one houres; But if you will break the fall, which else
will break you, then you *Gods* must become *Saints*,
(for all *Gods* are not *Saints*) the death of *Saints* is
more precious, than the death of *Gods*; Grace is
speciall baile against death, there is no Gall and
Vinegar in it to be drunke by them, for whom
Christ hath already drunke it, *Death* (saith the A-
postle) *is yours*, because contributory and subser-
vient

vient to your happinesse ; That life which is hid with Christ in God, is out of the reach of death, our Saviour proves *Abraham* to be living, because God had long after his death, said, I am the God of *Abraham*. Those that are confederate with God in Covenant, must alwayes live, that the Covenant may not be dissolved by the death of the one party. There is a way then, to breake the teeth of death, and to be immortall : Have God for your God ; labour to have soothering in you that is immortall besides your very soules ; lay up for your selves a treasure beyond the sea of death that when this *membrana dignitatis* (as *Seneca* calls it) a thin skin of honour breakes ; you may not be quite bankrupts ; enrich your soules with the power of godlinesse, which is profitable to all things. The place of Princes, the magnificence and great works of great men ; The faith and godlinesse of poore men doe make a rare composition. Doe not in stead of disarming death, arme it rather against you, by putting a sword into the hand of it. The more service that you may doe by the advantage of ground you stand upon, the heavyer will you accounts be, if your greatness be made a Stage and Theater for to act the parts of luxury, lasciviousnes, oppression upon. What difference is then between such gods, and those in *Homer*, of whose drunkennesse and adulteries there is frequent mention; let me speake one word to you, young Noble men, and Gentlemen, Learne you the way of godlinesse, that may free you from the loosenesse and vanity incident to greatness ; for when you have

given *florem Diaboli*, the floure of your time to lusts of youth ; your fall may come before you can so much as give *faciem Deo*, the dregs thereof to God.

I conclude this point with that which one observes upon Gods seeing all the works that he had made, that they were *very good*, for then immediately (saith he) followed the Sabbath, or rest of God, which (though our salvation be not of works) may signify thus much to you, that when you shall come to a retrospect upon your wayes and works, and find them so empty of and contrary unto God. There can be no expectation of a Sabbath or rest unto your soules, and therefore *wash ye, make ye cleane, &c. Isa. 1.16,17.*

The second, *Know ye not*, is spoken to you, the lower shrubs. You are to know that your great men may fall in the very time of their usefulness and service for your good. In their losse, bewaile your sinnes : for though you feele not the stroke while the wound is fresh and greene, yet afterwards you will find the want of such as are worthy instruments, when we expect they should doe great things, God by taking them away, interrupts the cast. Put not therefore your trust in Princes, nor in the sonne of man, in whom there is no salvation; for his breath goeth forth, and in that very day his thoughts perish, *Psal. 146. 3,4.* even his projects and intentions for your good, die in the wombe, and are abortive. If we leane hard upon the reed, it breaks the sooner, and we are laid flat on the ground. God wil not let his people enjoy that long, which

which they prize too much, some worme shall smite that gourd, and it shall wither ; and though many great men are not likely to be blasted by the confidence of the people, yet our sad experience teacheth us, that we smell too much to our sweetest flowers, and so wither them.

I shall now come to the paralell Herse of that *Prince and great man* fallen this day in *England*, of whom, though modesty it selfe may without blushing speak in a magnificent stile, yet have my thoughts waved me too and fro, it not being easie to be moderatour of the Arguments that are for speech, or silence : Not because the matter will surpassee the workmanship, and the copiousnesse of the subiect shame, the penury of my expression ; but because on the one hand it is argued, that funerall Encomiastickes of the dead, are very often confectiones of poyson to the living ; for many whose lives speake nothing for them, will draw the example into consequence, and be thereby led into hope, that they may preesse a hackny Funerall Sermon to carry them to Heaven when they die ; especially, if such for whom no file could be rough enough while they lived, be smooth-filed when they are dead : On the other hand it may be said, That though common graves have no inscription, yet Marble Tombes are not without some Epitaph. Heroicall examples should not goe with a common passe, but with a Tromper. *David* afforded this Honorary to *Saul* and *Abner*, and (which is to be observed) he drew not any line in their pictures

with a blacke coale , which yet he might have done , for both of them had too much shadowe if he would have used it ; but he dealt with them as the Painter did with *Antigonus* , who had but one eye , he drew his Picture , *imagine lusca* halfe-faced , and so buried the deformitie out of the beholders sight .

Neither is this all , which makes me stand in a slippery place , but the various senses and censures too , which are very likely to be found in this great multitude : Some that hated the sound of his Drums and Trumpets , will not patiently endure the *Echo* resounding to their dis-affected eares . And some againe are indifferently content to heare some good words of his Epitaph , because it begins with *Hic jacet* , here he lyes ; as *Caracalla* said to them that desired , that some honours might be spent upon his Brother *Geta* , now dead out of his way : *Sit divus* (saith he) *modo non sit vivus* , honour him as you will , so as he doe not live . The most voyces will doubtlesse vote , that it is needlesse to set up a Candle to the Sunne , for his story is yet alive in all mens memories , and the stage whereon he acted it , is yet warme . The truth is , I had rather leave him to the history , which I hope the Honourable Houses have bespoken , and to that *Homer* that shall be the *preceo* of this *Achilles* . But because his name would sometime have passed me cleare through all Guards , and probably hath not as yet lost that vertue ; and that this State and presence speakes him with more eloquence , then I , so that

that I can but runne the hazard of being an imperfect interpreter by word, of that honour, which your selves doe speake by signes. And since death hath put him beyond pride, all beyond envy, & my self beyond flattery, what if we make a short Index of his story, and audit his *doubtless* in the meane time, not drawing him in full proportion; but as *Ezakiel* pourtrayed the *Citie of Jerusalem* upon a Tile, which will indeed be more suitable to the posture we are in; for deepe sorrowes make no long orations, *Leues loquuntur curas ingentis stupent.*

Since then it must be so, *facta est alia*; I shall impose upon my selfe this law; not to build his Monument of common stones; nor trouble my selfe and you, to gather such flowers to cast upon his grave, as grow in common fields; nor descend or stoope to any thing which is beneath. *Heroicall.*

His Nobilitie and *his Noblenesse*, though they might each of them adorne his Monument, yet the third, which is *his Excellency*, is the transcendent.

For *his Nobilitie*; He was sprung of an exceeding faire an ancient Stemme, which doth branch forth into the great and Noble Families of the Princes and great men of England, and he was the third of this Title which was inoculate into that Stem, by *Queene Elizabeth* of famous memory, *But Titles of Honour must dye as well as men*; and because this renowned stremme carries it's name no fur-

ther, I shall omit all matter of Heraldry, as not becomming me at this time and place.

His Noblenesse was of a high and honourable elevation; He was a man of fixed principles, and of a masculine resolution, of an inviting familiarity in a stately presence; too generous to be cruell, too great a Patriot to be Courted; his compasse without trepidation or variation, had constantly stood right to that Pole, the good of his Country, which he kept in his eye, both when he wore the Gowne, and Sword: He was *fide Romana & Anti-Romana*, of Roman faithfulness, and of Anti-Roman faith: A Senatour that honoured his Robes. The teares of England, of his servants, of his tenants, doe speake him in a better language then the most eloquent Marble is able: Though tenants teares be no commendation to a living landlord; yet are they credit to the dead.

The Character of his *Excellency*, may be that which *David* sometime gave to *Abner*, the great man in my Text; *Art not thou a valiant man, and who is like thee in all Israel?* when the time was come that *Ianus* Temple must be open'd here in England, by the Porter that only hath the key of it, Necessitie, and those orphane sisters (before spoken of) Libertie and Propertie were to chuse their Guardian, Champion and *Vindex*; you the Honourable Trustees, looked out for a *Dictator*, in whose hands you might deposite, the very being, safety, freedom, lives, *Senatus populi Romani*, of the Parliament and people of England, and happily pitcht your eye

eye and choyce upon this man, whowas *sigpe & ingenio bellisegus*, One that had honour to give credit to the Cause he undertooke, reputation to vindicate his undertaking from contempt of enemies; Interest, whose Drum could preesse an Army; dexteritie to manage the Sword, Counsell to direct it, Valour to use it, and faithfulness to discharge it. And he was the man you then resolved to *live and dye* with. It was the greatest honour in the world, to be credited with the infinite *depositum* of the life and being of the Parliament of England. And at this time, when you had assignd him this Theater to act his part upon, it was the highest honour to him, that he would undertake to Pilot a Ship so laden with so great a fraught, through the tempestuous and angry Seas which then began to fwell and be intractable, when this poore Kingdome, knew not for the most part, how to weare Buffe and Steele, untill taught by him; in whom that ancient Chivalry and valour of England (which had left it's Monuments in France and other parts of the world, but of later times almost emasculate and growne obsolet) was concenter'd, and by transmigration had layd it selfe up in him: He was the man that was to break the ice, and set his first footing in the red Sea; a *Hercules*, but not *in brio*; a man resolved, when others hung in suspence; fixt, when some stars of greatest magnitude were moved with trepidation, or erraticke. That filled the breach, when many lay *post principa*, and behind the hedge. No Proclamation

clamation of Treason could cry him downe, nor threatening Standard daunt him: That in that mistie morning, when men knew not each the other, whether friend or foe, by his arising dispel'd the fogge, and by his very name, commanded thousands into your service. Such as were for Reformation, and groaned under pressures in Religion, he tooke by the hand, and they him. Such as were Patriots, and would stand up for common Liberties, he tooke by the hand, and they him, and so became the bond or knot of both, as the Axle-tree of the world upon which both the Poles doe move; And this must be his honour alone for ever, for though *Iobna* also doe admirably when he comes to it, yet it is *Moses* that first leads forth Israel by their Armies.

Thus he enter'd, and for his deportment upon the stage, and the experience hee gave of himselfe, who knowes not it? Such was his *personall valour*, as if nothing but Steele had gone to his composition. The instances are famous; In that great Battell at Edge-hill, where this Kingdome had her first *Crisis* upon a Sabbath day, (our wars have now fulfilled above halfe a weeke of years) when he had lost a wing yet he flew about, *Ex nullo discrimine, notum, dux an miles erat*; Hee shewed his Army there what a man they had adventured with, in their first Voyage; No, I *pra, sequar*, Captaine, but one whose Valour gave the word, *sequimini me*, with whose Steele (it's no disparagement to say, that) his for ever famous chiefe-

chieftains sharped their edge, and so that Hill was
made a standing Trophee, your enemies (right Honourable)
from that day begun to take you for a Par-
liament.

I must leave to the large Map of his Story, those
many memorables and victories which bear his
name; for even great places doe not always finde
any room in a little Map, and shall instance him but
in one other particular, that famous Expedition to
Gloucester, when we were at a very low water; and
this Eagle had then also moulted his feathers; and
having imped them with renowned *LONDON* trees,
did fight the greatest part of that long march
thither, where the then Gouvernor whom I may
(borrowing *Cicero* his word) call *busus Regis*
Sutor, the Sutor of the Kingdom of *ENGLAND*,
(because he took the enemy his horse by the bridle
in his full career, and stopt him, and being resolved
to sell that City to them by the Candle) was res-
cued before the Candle dropt, by this Noble
Champion, who retreating from that Tropick,
fought his way back again through hunger and
hardship: and because this Retreat should not be
like an empty field without some charge, He scat-
tered that great Army near *Nonberie*; and to you this
renowned City, *reddidit Legiones*, restored your
valiant Legions, and restored *England* to it selfe;
An unparalleld Expedition.

His Faihfulness was like Touch or Marble with-
out any streaming flaw, no Honours, Offices, or
whatsoever beares the name of greatnesse could
bribe it. The two *Indies* would have been as dirt.

He knew the Pole he must fail by, and feared not by a mercenary Compass. He had renounced the Senate and Liberties of England, and was resolved, *aut liberare fidem, aut solvere animam.*

His ends, so far as one may learn the mark by the Archers eye, were not private interests, respects, or parties, to be served upon the ashes of publike ruines. Talk of gold to soldiers of fortune, Hee was *Themisectes*. A right line drawn from the Center you set him, would have cut the center of his aims and ends. Had you fallen upon such a Merchant as would have bin economek to you, & have canponated the war to raise his private interest, or have put in the great fraught he was trusted with, and consigned the Cargazone, to some rovall Port, oh, what a Foul Table of Prescriptions (like that of *Silas's*) might have been set amonst us; and your lives have been hangin'd for and sold as that Triumviate did the lives of the Senators of Rome.

His Counsell and wisdom was such as argued him to be a man that knew conduct, He had a fine fitter to find out, and skilfull to untie or cut the knot. In foresight of dangers his eyes were open, but when hee came to execute his Counsels, his eyes were shut against all impressions of fear and terror.

His love and respect to the Squallity, such as became a brave Chieftain. He would not Turkishly fill ditches, or stop Canon with them. His hand of relief was not shut or short to rescued prisoners. He afforded honorable respect to naked, and wounded

valour. His countenancē paid and armd his foaldiers when sometimes they wanted both: and no wonder if his Schoole bred such a gallant Infantry which had such a Mārke and such a dillsher.

It is now. This *Camillus* was a second *Romulus*. His Monument needs no inscription, for his Epitaph is written in the Hearts of Men. Nothing but *E S S E X*, the *Great*, the *Valiant*, the *Faithfull*, the *Parliament's Essex*, the *Essex of England*, and the *Tideler* thereof: who added to his Noble Coronet all the Military Crowns. Saying that which is called *Naval*, or the *Sea-Cowne*, which is due to another most Noble Worthy, more Faithfull than the element he was then the *Muster* of.

For his death the *Forlorn* hope it sent out before it, was but slighty, the *Physcians* thought him barbible, but death lay in *ambuscado* in a full body, & suddenly surprized him with a dying sleep, and now wee are erecting of his Monument, one of the sever wonders of the World was a *Tomb*. And if the Noble and Famous Men who fought under his *Banner*, shall please to be set up for his supporters: it will be such a *Squadron-Monument* as will have no brother in *England*, untill the time do come (and I wish it may be long first) that the most renowned and excellent *Champion* that now governs the *Sword of England*, must lay his bones by him, and then there will be the *Alpha and Omega* of such a Story as shall render God *fearfull in pryses*, *doing wonders* by the first hand of him that led us through the untrodden paths of the wil-

dernesse, and by the second hand of him that hath made Victory (which Homer calls *an oplax* ; a Jack on both sides) to change its name ; who if he shall have but one stone out of each City or strong Hold taken by his Armes, to make his Tombe, it will be such a Monument that every stone of it will speak a History, and some a Miracle, or if that cannot be. It will be enough, that he lay his head upon an immortall Turf taken out of *Naseby field*, God thought *Moses*, or rather made him the fittest man to begin, and lead *Israell* forth, and he honor'd *Joshua* with the cōpleting of the work, neither doth *Joshua* eclipse the worth of *Moses*, nor He the worth of *Joshua*, and so craving pardon of my boldnesse with your patience. I have endeavoured to speake without reflexions upon any, nor did I meane to tread on the foot or toe of any man, thereby to raise my speech the higher, as knowing that this Prince and great man needed not to pull down the stones of any other mans Monument to build his, who had know in his own Quarry, as being (next the honourable Parliament) *the first man* from whom we passe to our posterity the conveyances of our liberty and safety. *Et nati natorum, & qui nascuntur ab illis.* I have no more but this, Hee lived a good Generall, Hee died a Generall good, and therefore a lamentation to all *Israell*, and so I leave him in his Bed of Honour, and draw the Curtains, and put out the lights.

Only a word at parting, and first my *Lords* to you, we may know how great the tree that's falne, was, by the vacuity or voide place it leaves behind it.

it. We look upon you as them that will endeavour to prevent the *avarice* by acting from that Noble principle which moves so the *unselfish and common good*, the losse wee have sustained is great tho he never had wore Buff but only Parliament Robes, & they say that when a limb or part of a man is cut off, *anima retrahitur*, the soule is retracted, & with the Philosophy may be vident in the retraction of his reality and faithfullnesse unto you, that so he may remayne among you in quintessence and vertue, being as it were divided among you, as they say of *Romulus*, that he was discript by the Senate, when he died, and every Senator gote a piece of him. Let nothing that was exemplary in him be put in his grave, that neither we nor our posterity may have cause to write upon his *Stane*, as they did upon that of *Brutus*; *stingere vitium oculi* & *curvi*. As for his Military worth, If any shall apply themselves to copy it out, or some young Noble Spark shall please to go to school to his Monument, their lesson is, *Disce Miles militare Gallusque*. Here they shall be taught how to excell, *sile & armis*, How to have mettle in their Coat, as well as Colour; How to carry themselves so, as they may *legero exercitum non erere*, win an Army and not presse, silence *mutinies*, or perwade the soul-dery with one word *Quirites*, and in a word how to be an *Essex*, not a *Cesar*, who converted his Arms against the Senate, and therefore hath a blot in his Copy to this day.

I must conclude with you the most Honourable Senate of *England*, It would be too much presumption

sumption in me to thank you for this Honour of
your presence and sorrows. It's a great thing to be
made immortall by an immortall Parliament. All
the honour which belongs to your servants and
instruments, redounds to you, what they get or re-
ceive is but handed by them to you the owners,
should wee write down but fify to them, when
there is a hundred due, the loss would be yours.
It was a stately deportment to entertain the news
of this great Champion and Senator his death, as
the old Romans used to entertain sad tydings, *mis-
eriae vestigia*, and to honour such sorrow with an
adjournment. This is the way ascribed unto Es-
sex's. In honour that breeds a fomenter. Take hol-
ster out of his eye, and you can off the Spur from
his heels. My wishts are, first, that you may never
have occasion to treat any more than you have done
by the halfe of Excellency, secondly, that if you
must, there may be such men with whom in safety
you may lay up your lives, and thirdly, that you
may have the happiness to pitch upon them.

FINIS.

in the *Geological Survey* of
I will conclude with some more. However, the
surgeon's report, the *Medical* record, the
and the *Geological Survey* report, all
in the *Geological Survey* of

